The Bombay Guardian.

VOL. XXVIII.—New Series.—No. 11. SATURDAY, MARCH 18, 1882.

Rs. 6 per annum in advance with Indian postage Rs. 7-10

PUBLISHED EVERY SATURDAY MORNING.

INTERNATIONAL BIBLE STUDY.

March 26th, 1882.—1 *Cor.* IX. 22-27.

"To the weak became I as weak that I might gain the weak; I am made all things to all men that I might by all means save some." There are Christians who seem to have the idea that unless they make themselves disagreeable to others, they are without one essential proof that they are following Christ. The best possible proof that we are following Christ is found in the spirit of love that constrains us to seek the welfare of others and to study their dispositions that we may know how to approach them most successfully. Nothing is further from the spirit of Christ than the feeling of indifference as to the way in which others are impressed by us. The persons who betray such indifference would address any poor Samaritan woman that they might meet at a well, very differently from Christ. He began by speaking to the woman about the water of life, the gift of God, of such wonderful virtue that it becomes a well of water springing up in the heart; and only when he had by his friendliness of speech convinced her of his interest in her did he speak to her about her flagrant life. In the house of Simon the Pharisee, mark how delicately Christ sought to make his host acquainted with the truths of which he was ignorant, by the parable of the two debtors, which allowed the Pharisee to still conceive of his sins as less than those of the woman, while he pointed out a certain advantage springing up to her from the very magnitude of her sins. In the 14th ch. of 1st Romans we see what Paul understood by the weak, and how he accommodated himself to their weakness. In the Acts we see him brought before governors and kings and high-priests, and we see how admirably he combined courtesy and conciliation with fidelity. See the address to the Athenians. In fact this feature is conspicuous every where in Paul's writings and in the record of his conduct. We are not to be surprised if people are offended at the truths we are obliged to declare unto them; but let us at least have the satisfaction of knowing that it is not through any want of kindly consideration on our part that they are aggrieved. Paul could call the Ephesians to witness that he had not shrunk from declaring unto them anything that was profitable.

"And this I do for the Gospel's sake that I might be partaker thereof with you." The very Gospel which was committed unto him taught him to walk in love, and study how most effectually to disarm resentment. What constitutes the beauty and attractiveness of the Gospel is that it is an exhibition of the free unpurchased grace of God; and it seemed to Paul that they who preached it should be conspicuously animated by the like unselfish spirit, furnishing to all a demonstration that they sought no personal advantage in this ministry but simply the advantage of others. The context in this 9th ch. shows that one of the ways by which he sought to get access to the confidence of men was by self-support. "Though I be free from all, yet have I made myself servant to all, that I might gain the more."

"Know ye not that they who run in a race run all, but one receiveth the prize? So run, that ye may obtain." They knew well enough the fact here stated as regards the public games; but they had forgotten to make the spiritual application of the fact. How many there are who read the papers carefully and get acquainted with a great many such facts, but fail to look out for the spiritual analogues. For there are such spiritual analogies to be traced in every department of life. The sailor, the miner, the weaver, the builder, the goldsmith, the merchant all may find in their daily pursuits many lessons bearing on the life of the soul with God; and their very occupations in this life will turn to their condemnation in the judgment, because they did not note the intimations of higher truth so abundantly given them. All run, but all would take it very easy if there was to be the same prize for all, no matter how they came out. The prize is for the purpose of stimulating each to put forth his utmost efforts in the hope of winning. Paul seemed to catch a glimpse of a certain preeminently excellent prize, probably that which is promised in the seven epistles from Patmos to him that overcometh, and the extraordinary life of labour and voluntary suffering led by the apostle Paul after the time when he was set apart for preaching to the Gentiles, shows us what a mighty influence was exercised upon him by the hope of winning this prize. In the 3d ch. of 1st Philippians written toward the close of his life he gives us to understand that he had not attained it. So run that ye may obtain. How shall we run? Every man that striveth for the mastery in the games is temperate in all things. He goes through a prolonged course of self-discipline that he may bring himself into the best condition for the race. They do it to obtain a corruptible crown, the plaudits of sinful mortals like themselves changeable as the wind. But we an incorruptible. We seek glory, honour and immortality. To the Christlike the highest of all privileges is that of doing good. Ye are our crown, said Paul to his converts. The privilege of saving men was the highest known to him, for it was the highest known to Christ.

"I therefore so run," after the example of these self-subjecting athletes; "not as uncertainly." It is the privilege of the Lord's workmen to know what the Lord would have them to do, and not to act as though they were not very sure whether they were in the path of duty or not. Paul's trumpet gave no uncertain sound. He did every thing with the consciousness that the Lord was with him in the doing of that thing. He hit the nail squarely on the head, so that it should be long able to bear the things suspended on it. "So fight I not as one that beateth the air." See 2 Cor. 11 14-16. Paul knew that he had to cope with mighty antagonists. We wrestle not with flesh and blood. If we were contending with men like ourselves that would demand the consecration of all our powers; but we fight with unseen powers, only to be apprehended by faith, ever-vigilant faith.

"I keep under my body, and bring it in subjection lest that by any means, when I have preached to others, I myself should be a castaway." In the life of sin, the body usurps a position that does not belong to it, and is found dictating to the mind and heart. Faith rectifies this state of things; but if the faith is weak the body fights for its long-enjoyed supremacy. A truer faith enables us to see that it is of the highest moment that the body be coerced into its proper position of a faithful servant to the soul. Very few Christians understand how much they are hindered by the body, and they allow the body to dictate in many respects. The words 'bring it into subjection' might properly be rendered 'lead it about as a slave.' Not an unwilling slave; but a faithful and devoted slave that knows that its highest interests are best promoted when the soul is thoroughly regnant. Paul considered it a great deal wiser to reject many unwarranted demands of his body, than to be himself rejected of the Master in the day of the Lord. Alas! how many Christians there are in whose houses almost every thing that meets the eye tells you at once that it was brought there to meet some demand of the body. This subserviency to their lower nature is what hinders the masses from giving heed to the Gospel that we bring them; but if we ourselves are found sanctioning that same subserviency how can we expect that men will give heed to us?

WEEKLY REVIEW.

—At the Convocation of the Calcutta University last Saturday, H. E. the Viceroy, Chancellor, gave expression to some remarks concerning the exclusion of religion from the carriculum of study, that have naturally attracted and will attract attention. He said:

"The University might be easily used for a mischievous purpose in reducing all our colleges and schools to a single type and checking all variety of education and training. This was a danger he earnestly trusted the authorities of the University would always bear in mind, and against which they would take every possible precaution. It was satisfactory to know that the authorities now governing the institution were fully alive to the importance of leaving the utmost possible freedom of subordinate institutions for the development of

the faculties and the preservation of the influence of the personal character of their teachers. There was another direction in which the University and other educational establishments connected with the Government failed to afford means for a complete education. The Government being bound not to interfere with the religious feelings of the population, it was therefore, impossible to attempt to give religious instruction. He could not refrain from alluding to the limitation thus placed on the scope of education, because one of his deepest convictions was that a system of education which made no provision for religious teaching was essentially incomplete. He did not hold that such a system did no good, or that it was not deserving of encouragement and support. He looked upon it as an object of the highest interest and importance to the Government and the country to promote to the utmost the intellectual culture of the people of India of all races and creeds. But he should not express his whole mind on the great subject of education if he concealed his belief that what in the language of the day was called purely secular education was not a complete education in the highest and noblest sense of the word."

In our issue of the 25th ult. we quoted some remarks of the Hon. Mr. Gibbs much more condemnatory of the Government system of education than those of his Excellency given above. The Viceroy is censured for making these remarks, for it has been the usage of the secular press of India to speak of the Government Education in India as just what it should be in respect to religion. But even the Native gentlemen of this country are becoming aware that there is something radically defective about the education given in the Govt. schools. They who have passed through these schools throw off their ancestral faith and then, by the license of their conduct, show that their sense of moral obligation was connected with their religious beliefs. Some Native journals have spoken out strongly with regard to this matter. But the chief objection that we take to the government system of education is that while from the nature of the case, it is defective as regards its religious agnosticism, it assumes to be complete, and trains up those who are committed to it to consider that they are taught all that men need to learn. It has never appeared to us that the Govt. system of education was really neutral. The pupils are freely introduced to the writings of men who oppose Christianity, or men who have made themselves conspicuous by advancing theories and speculations not reconcilable with a belief in Christianity, while every thing of an apologetic character is excluded. Lord Ripon's views with regard to the kind of religious instruction needed to complete the education these youths receive, would probably differ from those that we entertain. We have no desire to see the Government schools made proselytizing; but there is a good deal of information that the pupils might well receive concerning the nature of Christianity. A young man would not be thought well educated who could not tell when and where Mohamed was born, what led him to claim to be a prophet, what were the doctrines taught by him and how this religion came to be spread abroad through Western Asia and elsewhere. An educated man would need to know something about Hinduism, ancient and modern, just as he might be expected to know something about the religions of Ancient Greece and Rome. Much more conspicuously defective should the education be regarded which leaves the graduate unacquainted with the characteristics of Judaism and Christianity, their relations to each other and their relations to other religions, and the history of the spread of the Gospel in the world. It is a very strange thing, and must appear so to the student himself that he should be left ignorant of the beliefs entertained by those who rule the country, as to the chief duty of man. The very fact that there is such a singular reticence shown to every thing Christian, naturally leads the student, especially when he knows that his teachers are skeptical, to conclude that Christianity is better left in the dark, and that the enlightened thought that has dissipated the supposed claims of his own ancestral faith has done the same for those of Christianity. We conceive that the pupil who passed through the government curriculum of study should have it deeply impressed upon him that he is under a sacred obligation to examine impartially into the claims of religion. Happily, there are schools and colleges all over India where the pupil may obtain an education not open to the charge to which, on the testimony of the Viceroy, the Govt. institutions are; where the pupil may become acquainted with the religion that Christians believe to be of God.

—A correspondent wishes to know on what grounds we find fault with H. E. Sir F. Roberts for leaving Nagpore, with public demonstrations, on the Sabbath or Lord's Day. One reason that should have had some weight with the Commander-in-Chief of the Madras army, is that the Government of India recognizes the day and orders the suspension of business on that day in the various departments of the service. With regard to the command in the Old Testament, we find no indication of any particular day. The command does not specify Saturday or any other day, but simply a day following six days of labour. We know, as a matter of fact, that the Jews kept the Sabbath from Friday at sundown to Saturday at sundown, but the command neither specifies the day or the time of day at which it should commence. The Lord's day takes the place of the Jewish Sabbath, for the reason that it is more important that the work of redemption signalized by Christ's resurrection from the dead should be commemmorated, than that the work of creation should be. There is evidence in the New Testament that the Lord's Day was observed by the Apostles. Our Lord met with his disciples on the first Lord's Day and on the following; and the Spirit of God was poured out on Pentecost, which was also the Lord's Day. When Christ called his servants to the apostolate, he authorized them to make the regulations necessary for the transition from Judaism to Catholicity. Heaven would sanction the arrangements made by them under the guidance of the Spirit of God. Our Lord does not say a word against the observance of the Sabbath, but only against a superstitious use of it. Nor would we say a word against the departure of General Roberts on the Sabbath, if necessity could be shown for it.

—The kind of logic by which some men satisfy themselves that there is no God, or with which at all events they fancy they dispose of the argument from design, is truly astonishing, and in almost any other connection its absurdity would be manifest to all. We take the following from an American paper.

Mr. Ingersoll gets a smart laugh on the argument from design. Thus: "We find a watch and we say, so curious and wonderful a thing must have had a maker. We find the watch-maker and we say, so curious and wonderful a thing as man must have had a maker. We find God, and we then say, He is so wonderful that He must *not* have had a maker! In other words, all things a little wonderful must have been created; but it is possible for a something to be so wonderful that it always existed."

The writer of this, when a very young man, glorying in his infidelity, used this very argument two or three times, but always with an inner consciousness of its weakness and irrelevancy, and so he soon let it drop out of his catechism of infidelity. The argument from design is not, as above stated, that everything which is wonderful must have had a designer. It is not because a thing is wonderful that we claim for it a designer, but because it exhibits marks of design. Certain things are taken from the positions in which they are ordinarily found and placed together, in such relations as to constitute a new thing altogether, answering an important end which, apart from this collocation, the materials would never have secured. We find that in the growth of a plant from a seed, the nature of the seed, the constitution of the soil, the clouds, the winds, the distant ocean, the sun that evaporates the water of that ocean and at the same time shines upon the sprouting plant, the inclination of the earth's axis, and its revolution round the sun, all these are made to conspire together in order that the plant may grow and bring forth fruit exactly adapted to the palate and to the digestive organs of man. In all this there is design or there is not; but the man would proclaim himself an egregious fool who should say that these results were undersigned, fortuitous; but design implies a designer. This designer is immeasurably greater than the materials with which he works, i.e. he is immeasurably greater than the universe; to all intents and purposes, he is evidently all-wise, all-knowing and almighty. He is not dependent on existing things, but all are dependent on him. Now who will think for a moment of saying that in the being of such a God we find materials brought together from different quarters and so combined as to produce a God? Such logic belongs to the lunatic asylum. Imagine the absurdity of saying that omnipotence was found by itself, in one place, and ominiscience by itself in another, and truth at the bottom of a well, and wisdom was dug out of a mine. These are attributes of a person and cannot exist apart from a person. These things are self-evident; and the fact that Mr. Ingersoll can get men to come and hear and laugh, night after night, simply shows that men are not in the habit of employing their minds upon religion, and are taken in by reasoning, the fallacy of which would be apparent to them, if it were any thing else that was being discussed. It is plain that Mr. Ingersoll has never read one of the most delightful and thought-suggesting books in the language, Paley's Natural Theology.

—The conspicuous feature of the Indian Budget for the year 1881-2 is a triumphant balance, and the very first thing it addresses itself to is the dismissal of the greater part

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of the preventive service, turning thus adrift some thousands, mostly English and Eurasians. If there had been an alarming deficit, such a measure would be submitted to with a better grace. And we are not aware of any other line in which these men, chiefly men with families, can expect to earn their bread. The reason assigned for this is the removal of Customs' duty from most of the articles on which they were levied. It is taken for granted that a very limited number of officials can now exercise the vigilance necessary to guard against smuggling. A contemporary points out that there is a fallacy in this assumption, inasmuch as there must be about the same amount of scrutiny to hinder deception whether the dutiable articles be few or many. Goods that are not dutiable have to be examined that the fact of their being such may be established.

—M. RENAN is writing about the books of the Bible in the *Revue des Deux Mondes*. (Most of our readers are aware that the 'two worlds' comprehended in the scope of this Review are not this world and the next, but the old world and the new.) M. Renan has been discoursing about Ecclesiastes, and "finds in the author of that book a brother sceptic in whom he delights." There is undoubtedly a good deal of scepticism in Ecclesiastes, as its author gives us his successive speculations by which he tried to account for the various phenomena that met his observation, without much success until he reached the conclusion which we hope M. Renan will reach:

"Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

—THE notices served on all the members of the Preventive service to be prepared to forfeit their situations immediately, have fallen like a thunderbolt upon this large and respectable body and their families. Government service has been regarded as having almost the stabilility and fixity of a law of nature, and officials have been accustomed to consider their title to continuous support dependent only on their faithfulness in the discharge of their duties. It begins now to be perceived that it will not do to trust in Government for fixity of tenure in office. We have here another illustration of a truth that the Christian seeks to have ever present to his mind, that our dependence must be upon God.

NOTICES OF BOOKS AND REPORTS.

"THE other Side of the Opium Question." This work is by Dpty. Surgeon Genl. W. J Moore. Dr. Moore would rejoice to see a law against the immoderate use of opium in force throughout the world. We should be glad to see men throughout the world voluntarily ceasing from the immoderate use not only of opium, but of every thing else. Dr. Moore thinks the moderate use of opium and of spirits to be legitimate and often beneficial. He gives us some statistics compiled from observations made in Rajpootana some years ago. Only about one ninth of the patients attending the dispensaries, were accustomed to use opium. We do not see that this bears upon the question. If Dr. Moore could tell us from extended observations irrespective of dispensary tables, the proportion of opium eaters to the entire population, this might help us to ascertain from those tables how far the use of opium predisposed a man to disease. Dr. Moore is of opinion that the only malady opium-eating in Rajpootana tends to foster, is the minor ailment of constipation. When he comes to speak about China, he is dependent on the testimony of others. He gives a very dark picture of the Chinese, and quotes a number of authors to show that they are frightfully profligate and horribly cruel; and not only depraved but for the most part ignorant. There is reason, to believe, he says, that in ancient times they were a very drunken people. "That a people distinguished by such characteristics viz. avarice, poverty, cruelty, excessive venery, liability to all kinds of disease, drunkenness, Buddhism, should become addicted to opium, does not appear very wonderful; for opium in its effects is exactly the agent to minister to minds so diseased." We are quite of the opinion here expressed, that such a people will readily addict themselves to opium; but what we cannot understand is that such a people would be careful not to exceed the bounds of moderation. Yet this is the very thing that Dr. Moore insists upon. He says that missionaries in speaking of the evil effects of opium smoking among the Chinese have had in mind exceptional cases; as a rule the Chinese do not smoke to excess. Now what the missionaries, medical missionaries in charge of dispensaries, say is this, that the moderate use of opium leads to the immoderate use of it; and what else could one expect from people such as our author has described above? It would be something almost miraculous for a people so little accustomed to control their passions as Dr. Moore tells us the Chinese are, and who, as he also tells us, have such a passion for this particular stimulant that they will have it, whether supplied by the English or not, to keep habitually witnin the bounds of moderation. After quoting an appalling description of the effects of excessive opium-smoking, Dr. Moore admits that these effects are scarcely exaggerated in such descriptions. Need we then to add another word to show that it is the part of an enemy to bring them the drug in large quantities, artistically prepared so as to make it as tempting as possible? We are astonished beyond measure at the way in which this author betrays his own cause and supplies his own refutation. One of the cogent arguments used to justify the Opium revenue is that Alcohol is quite as injurious. Well, some years ago the King of the Sandwhich Islands prohibited the introduction of ardent spirits into his domimions, believing that his people were dying off fast enough without the potent aid of the fire-water to precipitate the depopulation. France sent some vessels of war to open fire upon the capital because of this prohibition. On which side was the virtue? Certainly not on the side of the bombarding power. If alcohol does such harm in England where the people can hardly be said to be as depraved as the Chinese depicted by Dr. Moore, much more may we expect that the latter will be mentally and physically and financially cursed by the 100,000 chests of Opium landed yearly on their shores. Dr. Moore, at the very outset of his book, refers to the fact that India cannot despense with the opium revenue, without a very great sacrifice. In moral questions it is a great mistake to look at the consequences of giving up a favourite practise. Nothing in the world so blinds a man's judgment as the persuasion that a certain alternative will involve bitter consequences. The first thing to be settled, is, is the thing right? and the only way to settle this is by looking at it on its own merits. What hindered the English people so long from recognizing the evil of the slave trade, was the consideration of profit and loss.

REPORT of Free Church Mission Work in Poona. The Rev. J. Small here gives some account of the several departments of work administered by him. Five adults were baptized last year, and the number of communicants is 112. There is a prospect of having a Native pastor for the Church. There is a notice of the efforts made to deprive the Native Christians of the privilege of getting water from the public wells, efforts dictated by mere spite, as the wells have been all along used by different castes of Hindus, and also by Mahomedans and Jews. After a Christian had been severely beaten and his assailants punished, no further trouble was given. Evangelistic work has been prosecuted vigorously, persistently and with wisdom from above, in Poona and in the district. There are 27 boys in the orphanage. The larger boys give much of their time to the printing-press. "The hope is that the Press will support the Orphanage, but meantime it has more than enough to do with itself."

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SATURDAY, MARCH 18, 1882.

RELIGION IN EDUCATION.

The truth recently enunciated by the Viceroy, that the education which is without a religious element cannot be considered complete, is as old as the hills, and because it is as old as the hills, is made very light of by a generation that is puffed up with the idea of its superiority. It is our opinion that Christians are not sufficiently alive to the significance of this fact. Christian parents are solicitous that their children should be fitted for the battle of life and qualified to achieve for themselves a good position; but few of them consider as carefully as they should just how this equipment is to be obtained. It would be strange if God should have left his people unadvised concerning the kind of education that they should seek to secure to their children. We are persuaded that he has not done so. We believe that the book which God has given is itself eminently educational, and that no man can become well acquainted with it without becoming in the very process acquainted with many important branches of knowledge. Let any one look through the last edition of Horne's Introduction to the Bible and note the great variety of subjects that pass in review when one seeks to be well versed in Scripture. We do not say that every child of Christian parents should become an adept in all these subjects, but we say that it is desirable to give some instruction with regard to the following matters: Primeval

history; history of the Jews; their civil code; their ecclesiastical system; their relations with other nations; their country; their literature; their manners and customs; their schools of the prophets; their expectations; John the Baptist; Jesus the Christ; his teachings; the relation of ancient sacrifices to his death; the apostles; the planting of the apostolic churches; the conditions of Chr. discipleship; after all this comes the history of the Christian Church, the expectations of Christians. The modern idea that Government must look after the education of the people and exclude from it the subject of religion, and the fact that university honours are not in any way dependent on religious study, has led to a very serious overlooking of the true significance of religious education. We fear that there are too many who think that under the circumstances all that is needed in the way of religious instruction may be obtained in the Sunday school. If one hour out of the 168 which make up the hours of a week, were devoted to the study of a foreign language, it is evident that the acquisition of that language would be a very distant and a very unlikely thing. If the Sunday-school is really having the effect of leading parents to trust to it for the religious education of their children it will prove a harm rather than a blessing. We should be very sorry to come to such a conclusion; but we cannot conceal from ourselves that there are too many indications that religion is being crowded into a corner in the studies of the children of Christians. When the subject of Grants-in-aid to mission schools came up in 1854 the writer of this voted against having anything to do with them in the schools of the Mission with which he was connected, because he even then anticipated that Government would find some way of influencing the education given in aided schools, so as to prejudice the religious element. As a matter of fact the children understand that the time and strength devoted to religious studies will not count in the securing of honours and prizes, and they are tempted, and teachers are tempted, to minimize the instruction in this direction. So the Sunday-school is praised to the skies, because it is relied upon to make up for the deficienceies of the day-school in this particular. In this way there is danger of its becoming a snare and a delusion. Very early in the history of the race, God made known his thought on this matter. Read Deuteronomy vi. 4-9, 21-25.

"These words which I command thee this day, shall be in thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

We often hear it said that knowledge is power. Yes, it is power to do good or to do harm; everything depends upon the kind of control to which the power is made subject. Is it not a mistake to be filling the mind of a child with knowledge, while at the same time you neglect the culture of those principles by which the knowledge is to be made tributary of good? Of what avail that a good report should be made to you from time to time with regard to the progress of your son or daughter in grammar, history, mathematics, philosophy, music, literature and languages, if the fear of the Lord which is the beginning of wisdom does not reveal itself in him?

TESTIMONY.

We have read with much interest the letter in our last signed M. G. J., questioning and combating the position taken up in a selected article that appeared in our issue of Feb. 18th. The matter in debate is this: Whether one who receives Christ as his wisdom, righteousness and sanctification, should feel himself bound to testify in words to the fact, in every meeting where an opportunity to do so is given. We are well aware that many who have received great spiritual blessings, are disposed, like the woman whose issue of blood was staunched, to steal away home without telling what the Lord has done for them. We are one with our correspondent as to the obligation upon us to give public acknowledgment of the Lord's goodness. Ye are my witnesses, says the Lord. We are to be lights in the world, holding forth the word of life. But this matter of testimony should cover the whole life, so that every one who has intercourse with you shall be made to perceive that one is your Master even Christ. It is not merely one particular truth or aspect of truth that the Christian is called upon to witness to, but the word of life in its various aspects and relations. Passages are quoted to show that we should continually make confession with our lips to his name. Is the word *continually* to be taken in an absolute sense? Certainly not, else there would be no room for what follows: "But to do good and communicate forget not; for with such sacrifices God is well pleased;" showing that we are praising God in a most acceptable way when we are ministering to those that are in want, and giving of our substance to those who are hindered by the Lord's work from earning their bread. If we press the word *continually* to mean literally *always*, it would require that an individual should rise many times in the same meeting to make confession with his lips. But there are several other things that we are required to do always. We are to continue in prayer; to pray without ceasing; praying always with all prayer, and all supplication. We are to give thanks to God always for all his mercies temporal and spiritual, forgetting not all his benefits. "Blessed is the man who meditates in the law of God *day and night.*" It is not well that any one particular obligation should engross us to the prejudice of other obligations; or that we should persistently press it so as to lead people to believe that almost the whole duty of man is comprehended in it. Our Lord warns us against this very thing, when he tells us that not they who say unto him, Lord, Lord shall enter into the kingdom of heaven; oral confession of the Lord at all times is not such an evidence of discipleship as casts other tokens of it into the shade. "But he that heareth these sayings of mine and doeth them" is building on the rock. These sayings of Christ cover a very large field of truth, and call for a Christian profession that will reveal itself in a multiplicity of ways. The rule that Peter lays down with reference to this matter of orally confessing Christ, is this. "Be ready always to give an answer to every one that asketh thee a reason of the hope that is in thee." We make confession to the Lord in many of the hymns that we sing. Why should this be regarded as not bearing testimony? Let Christians not sing them if the experience expressed in them is diverse from their own; when their experience finds a suitable expression in a hymn sung by the congregation they thus confess to the Lord. Again, when prayer is offered, it often includes the statement of experience. The 14th ch. of 1 Corinthians is referred to; but both this ch. and the 12th show that the Spirit of God leads the children of God in their assemblies to engage in many different ways of giving expression to the truth, principal stress being laid on prophecy which means the setting forth of the word of God, tending to edification, comfort and exhortation. To know the range of scriptural prophecy let any one look through (for instance) the book of Jeremiah. He will find that the prophet sometimes dwells upon the sins of the people, sometimes makes mention of their obedience, sometimes encourages them with promises, sometimes declares the greatness and majesty and faithfulness of God, sometimes refers to things done of old, sometimes refers to future things. He gives us many bits of his own experience, but does not think it necessary to tell us in every chapter that he is still holding on in faith. It appears to us that the adoption of a castiron rule to the effect that a Christian must tell renewedly in every meeting that he is still kept, is likely to lead to the idea that the work of the Lord is so little characterized by permanency that it cannot be taken for granted that even the most established Christian is likely to continue in the faith. Paul was quite sure that he who had begun a good work in the Philippians would perfect it until the day of Christ. Let any one compare with this the impression likely to be produced on a young convert by the teaching that it is necessary even the most advanced Christians to report in every meeting as to their spiritual standing. We heartily approve of fellowship meetings, when Christians come together specially to talk about their experience and we believe that good is sometimes done by testimony given after preaching for the purpose of clinching the word. But it does not appear to us desirable that Christians should be made to feel that they are not honouring the Lord if they fail to speak in every meeting of their individual experience.

REMINISCENCES. CLXV.

Extracts from a Diary kept in Bombay in 1848.

April 1. Taking a walk to-night in the city, I saw while passing along one of the most thronged and illuminated streets, a *little* shrine or chapel opening on the street. It was brilliantly lighted. In the centre was a huge, frightful red object, an image of one of their gods. A more hideous object it is impossible to conceive. Its form was difficult to trace for the reason that there was little form to be traced. A single bright eye was conspicuous in its forehead. Around its neck were many necklaces of votive offerings, half covering the body. Before it, a little on one side, was a worshipper, a man rather advanced in years, mostly naked, upon his bended knees, his hands folded in a manner expressive of great reverence, while his lips were moving in earnest prayer. I stood for some minutes

close to him, dividing my attention between him and the horrid idol; but he was insensible of my presence. His eyes, his countenance, his whole manner were expressive of adoration. As I looked upon him I could not but remember the language of David: "As the hart panteth after the water-brook, so longeth my soul after thee, O God." For this was the very sentiment expressed in his countenance and manner. He seemed to regard the object before him as altogether lovely and chiefest among ten thousands. He seemed to be actually in communion with the thing he worshipped, and to have a degree of faith that Christians rarely attain to. His spirit seemed evidently to recognize as there present, in that chapel, in that idol, the very God of his adoration, nearer to him than any creature and looking at him out of that one shining eye, just as truly as he was looking at the idol. There was a little round ball or nut* of a brown colour on the platform in front of the idol. After a while I saw the worshipper slowly drop one of his hands and reverentially taking the ball lift it to the breast or cheek (whatever it might be called) of the idol, and cause it to adhere there, and immediately fold his hands in prayer. He did all this as though he felt it to be an unspeakable privilege to have to do with the image. But the thing he had stuck on the idol fell of; his veneration had not allowed him sufficiently to press it upon the red paint with which the idol was besmeared. He continued some time absorbed in devotion; then, with the same reverence, his lips moving all the time in prayer, he repeated the movement and stuck the thing again upon the idol. As I looked upon this scene, my eyes sometimes fixed on this monstrous image, sometimes on this worshipper, created in the image of God, with a mind capable of traversing the universe, and every way adapted, if rightly used, to receive that testimony which the works of God are unceasingly rendering by day and by night, I could not but think of another spectator, the God of this world, undoubtedly there present and richly enjoying his triumph. And could any thing be more perfect than this triumph? What could Satan desire more than this? Could there be a more perfect display of his power over man? I felt that his throne was there; and from his throne he said to me: "How mad and futile all your efforts! After 35 years of labour among these Marathis, what have you missionaries done to weaken the allegiance of my people? Where is now your God? Go back and leave me alone with my people. See how devoted they are to me. Show me one among all your number that loves his Maker as this man loves me. How paltry your efforts? How contemptible your numbers? And how ignorant of my power, as well as lukewarm to their Master, must be the body that sends such an armament, and raises such supplies as your people in the west do." And besides Satan there was yet another there, namely, he who is God over all, blessed forever, even the Lord Jesus Christ; and I know with what emotions he looked upon that scene. It was he who had made this man, who had given him wondrous faculties, whereby he might know God; who had placed him in a world full of the evidences of his glorious perfections, who had watched over him day and night from his birth till the present moment, who had bestowed upon him every blessing he had ever received, and had finally sent him the glorious Gospel. And now behold! This man is prostrate before an idol, and engaged in consecrating himself to a being whose character, so far as revealed in the acts attributed to him, is entirely conformed to that of Satan, I left him at his devotions.

My pundit the other day expressed his surprise that I should call the idols ugly. He thought them quite handsome.

April 13th. To-day Saccaram Shastri was telling of what he saw at the temple yesterday, and spoke with admiration of the image of Ram. It had been freshly painted and looked to him like a new-born infant. I told him that the idols seemed to me hideous, and I wondered how any one could look upon them. He replied that this was owing to my unbelief. *Z'sa bhawa t'sa deva.* As one's faith so one's God. To illustrate this he repeated a long story of Krishna, who on one occasion made nine different impressions of himself upon different persons. I answered that the character of an individual was permanent, however opinions of him might vary. Contradictory opinions could not be all right. We got talking about their shastras and the accounts of God given in them. He denied that their gods were sinners. I answered: They admit it themselves. We find them continually denouncing one another, and charging falsehood and every other crime on one another, and pronouncing terrible curses on one another. He could hardly command himself hereupon, but had much to say to this effect that it was for our admonition such denunciations and crimes were in the shastras, lest we should do likewise, and that man can never know God. It was folly in us to pretend to know the divine character and to sit in judgment upon it. I said that we could comprehend what holiness was, in a man, and with the same facility we could conceive of it in God. And so with regard to goodness and other attributes. This is a favourite doctrine with them when closely pushed. It is plausible. God is infinite; we are utterly insignificant; is it not becoming to renounce all pretensions to the understanding of him, and does not a person betray great arrogance who says that this or that cannot be true concerning God? But suppose God had created us for the very purpose of knowing him? This he has done. What is all the material universe for, but to reveal him? What are incarnations for, but to reveal him? Grant that we can never wholly understand him; it is not necessary to comprehend him fully to know what he will do and what not do under certain circumstances. Infinite goodness has this about it that through all eternity I shall be understanding it better and better. And this too that it gives a guarantee that nothing will be done by the Good One that is inconsistent with goodness. This guarantee cannot be given by any one less than infinite. So, when the question arises, Who did this evil deed? I can with more confidence affirm of God that he did not do it, than I can of any creature.

* A shaligram, perhaps; a stone sacred to Vishnu.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

SIR,—In your impression of Saturday's date you take Sir Frederick Roberts to task for travelling on Sunday from Nagpore. May I ask you by what authority you keep holy, and insist that others should keep holy, the first day of the week? I am pretty well acquainted with the Bible from Genesis to Revelations but cannot call to mind one single text which enforces any such command. I am aware that the Judaical system sets apart one day in the week as a day of rest, and that in the words of Jehovah we are told—or rather the Jews were told—"six days shalt thou labour and do all that thou hast to do, but the *seventh* day is the Sabbath of the Lord thy God; in it thou shalt do no manner of work, &c."; but even supposing these commands to be directed to the Christians of the present day, which I do not believe, what authority have you for disobeying an express command by keeping one day holy which is set apart for work, and working on a day declared to be sacred? You will probably reply that the first day of the week is the day on which Christ arose from the dead and that we therefore, celebrate that day in preference to the seventh. But I ask you who authorises you to do so, and if you keep the day of Christ's resurrection holy why should you not keep the equally important day upon which he died sacred?

To my mind the whole tendency of Christ's teaching was opposed to the rigid enforcement of the peculiar sanctity of one day in the week and if any one takes the trouble to refer to the gospels where he is rebuked for healing the sick on the Sabbath—the Jews' Sabbath; mind—and where he very pertinently asks his hearers whether if their ox fell into a pit on the Sabbath they would not pull it out, they will find that he recognized the necessity of the performance of necessary work on the seventh day of the week then kept holy and still kept holy by the Jews.

I know that there is great difference of opinion as to what is necessary work; but a man's conscience will be a very good guide for him and if this tells him that he is doing no wrong he need not be afraid of the chidings of even theological newspapers.

If you can point out a text bearing on the point I shall be obliged as I have always felt a doubt as to the propriety of keeping sacred the first day of the week.

Yours obediently,
ENQUIRER.

SAMAJISTS AND THE BIBLE:

DEAR SIR,—One always finds that when those who do not believe the truth try to turn the words of truth to their own purposes they are obliged to do one of three things. Either separate some part of that word from the whole—divorce it from its historical connection; or misread it. The third of these methods is the most dishonest, because it requires the smallest amount of fairness to save a man from falling into it. I am sorry Mr. Ranade has attempted the last method, relying upon the support of the ignorance or the prejudices of his native audience. He informed us last night at the Prarthana Samaj that Paul in Gal. ii. 20 contrasted "faith" with the law, as if, he had said "The life I now live I live by faith;" whereas what he *did* say was I live by *the* faith of the Son of God who loved us and gave himself for us.

As a Native Christian I felt astonished that a man professing fairness could seek thus to pervert plain words. Why not, I would say to the Brahmos, let the Bible alone? It will not answer your purposes if you deal with it honestly. Or rather I would say, learn from such serious delinquencies among your best men when they touch it, how it is indeed the touch-stone that shows the human heart as it *is*, and not as you would wish to believe it. Learn this, and "laying aside all guile, desire the sincere milk of the word, that ye may grow thereby."

"SATYAWADI."

Bombay, March 17, 1882.

NOTICES.

SCRIPTURE TRACTS FOR FREE CIRCULATION, may be obtained at the Tract Society, Esplanade, or the Anglo-Vernacular Press, Tank Street.

The Texts are arranged by subjects, Sin, Repentance, Salvation &c. and are excellent for general circulation. They are issued in Marathi, Guzerati and Urdu. Telegu tracts of the same class are being prepared. Let them be distributed far and wide.

The tracts are *free*. Applicants may please state the number required and send postage.

The Rev. Buchanan Blake will (D. V.) deliver a Lecture in the Hall of the Free G. A. Institution, Khetwadi, on Sunday the 19th inst., at 6 o'clock p. m. Subject—Science and Religion. All are cordially invited.

BAPTIST CHURCH, (Bellasis Road, Byculla.)—The Rev. A. McKenna will (D. V.) preach tomorrow (Sunday) at 11 A.M. and 6 P.M., and on Wednesday at 7-30 P.M.

Epitome of News.

SATURDAY, MARCH 11.

—The Annual Meeting of the Bombay Anx. Bible Society took place last evening. The Report was read by the Rev. T. Carss.

The report stated that in several respects the results of the working of the society compared favourably with those of previous years, though they were by no means such as the friends of the society longed to see. Colonel Van Heythuysen was unanimously elected to succeed Major Oldham as president. Mr. Jackson left during the year. Messrs Simpson and Williams and the Rev. Mr. Park had during the year ceased to be members of the committee on account of their leaving Bombay. The auxiliary lost by death valuable friends and fellow-labourers, viz., the Rev. J. V. S. Taylor, the Rev. Dr. Macpherson, and the Rev. Vishnu Bhasker. Mr. Taylor's thorough knowledge of the Gujerati language would cause his loss to be much felt in the translation committee. He preached the Gospel with his voice and pen for thirty-four years, and carried through the press in 1867 an edition of the Gujerati New Testament. The Rev. Dr. Mecpherson and the Rev. Vishnu Bhasker died within a few hours of each other. Regaading the former the following minute was recorded: "Dr. Macpherson was joint secretary of this society for nearly two years, from January 1861 to November 1862. He took much interest in its operations and liberally contributed to its funds during his long residence in the country. He was in the habit of purchasing the society's English Bibles at full price, and circulating a considerable number among his very large circle of friends, and the children belonging to his schools. The committee deeply regret his sudden death by cholera, and they earnestly pray that his aged mother and the other members of his family might be comforted in their great bereavement." During the year 10,778 Scriptures and portions were received. Of this number 3,164 were received from the parent society, who had also sanctioned a grant of £390 in aid of the general operations of the auxiliary. The number of copies issued during the year from the society's depot in Bombay was 11,954. The issues in 1880 numbered 12,936, Of 13,699 copies and portions sold, 7,740 were sold from the Bombay depot; 4,787 by colporteurs; and the remainder from the depots at out-stations and by other agents. The Scriptures sold were in twenty-nine languages.

Addresses were made by Rev. Mr. Bren and Mr. Bowen.

—The Annual Meeting of the Bombay Tract and Book Society took place simultaneously with the above. The Report was read by the Rev. Mr. Grieve, and addresses were made by Rev. Messrs. Greig and Abbott. Mr. Conder, presided at these meetings. We hope to notice the Report of the Tract and Book Society more fully in another issue.

—*Zion's Herald*: The morning papers, as we go to press, announce the death of the venerable Enoch Pond, D. D., president of the Bangor Theological Seminary (Congregational). He had nearly reached his ninety-second year, and has wonderfully preserved his mental and physical vigor in his advanced age. He was a man of marked native intellectual power, well cultivated by many years of study and discipline. An able theologian, a solid and strong preacher, of catholic spirit, often occupying our pulpits in Bangor and vicinity, an able and prolific writer, leaving his mark strongly upon the hundreds of students who have graduated from the seminary. He finishes in peace and honor an active and very useful life, and passes to his reward.

—The *Times of India* writes at length about the agony column of a contemporary. The true explanation of these advertisements probably is that they are put in by friends of the paper to make it attractive.

—Same: A serious and destructive fire occurred at Colaba yesterday evening, when the mill premises of the Oriental Spinning and Weaving Company were totally destroyed by fire. The fire was first discovered about half past six o'clock, almost immediately after the workmen had left the mills. The mill is entirely destroyed with the exception of the engine house which is preserved intact. The damage to the property is estimated at about two and a half lakhs, which is entirely covered by insurance in several offices. The company's policy we believe is for seven lakhs, and it was increased by Rs. 50,000 only a few weeks ago. As in most cases of this kind the origin of the fire is unknown, and it is all the more difficult to surmise as the premises were left at six o'clock apparently safe by the workmen, and within an hour were one mass of flames. In addition to the damage done to the Oriental Mill by the fire itself, great injury was caused to the owners of property in adjacent buildings who removed their goods—principally bales of cotton—into the road, in anticipation of the spread of the fire. Many of these bales were burst open and their contents scattered on the road, and others were damaged with water.

MONDAY, MARCH 13.

—The *Rast Goftar* understands that several Parsee females have joined the Theosophical Society. The paper warns the Parsees against such a move, and gives it as its opinion that if the tendency is allowed to grow, the Parsee community will be ruined.

—Mr. L. Fraser, C. S., Excise Commissioner, Central Provinces, who has been appointed the local Director of the new Agricultural Department, has lately been engaged in making himself acquainted with the working of the sister department in the North-West Provinces.

—*Times of India*: The death of the eminent scientist, Sis Charles Wyville Thomson, is announced. The deceased was born in 1830 and educated at the Merchiston Castle School. He was successively Lecturer on Botany at Aberdeen, Professor of Natural History in Queen's College, Cork, Professor of Mineralogy and Geology in Queen's College, Belfast, Regius Professor of Natural History at Edinburgh, and Rede Lecture at Cambridge. To the general public, however, he will be best remembered for his scientific dredging expeditions, first on the Lightning and the Porcupine, and afterwards on the Challenger. Some of the scientific instruments that he used on these occasions are now, we believe, on board the Investigator the new surveying steamer belonging to the Indian Government. On his return to England in 1876 from his expedition in the Challenger he was knighted, and subsequently the Dublin University conferred on him the honorory degree of D.C.L.

TUESDAY, MARCH 14.

—*Bombay Gazette*: We understand that the Government of Bombay propose to amalgamate the Customs Department with the Collectorate of Bombay. This will effect an annual saving of Rs. 30,000.

—*Same*: The annual meeting of the Indo-British Institution was held yesterday afternoon in the Boys' School. The Hon. L. R. Ashburner presided. The Rev. C. Gilder read the report of the committee; after which the prizes were distributed to the children by Mrs. Ashburner. The Hon. Mr. Ashburner then made a short speech, in the course of which he said that H. E. the Governor had written to express his regret that he was unable to be present, and had sent a contribution of Rs. 250 towards the building fund. The Bishop of Bombay had also written to the same effect, and had sent Rs 300. The President referred to the intention of the Government of India to establish a purely native civil service, and said that that was not an entirely new idea, as for the last three years, by the Secretary of State's order, Government had been prohibited from taking Europeans into the public service. This order was made so that the natives might have a greater share in the Government of the country, and it was a very laudable object. He would warn the boys of the school that the natives were extremely intelligent, industrious, and self-denying, and it was only by these virtues that boys of European descent, but belonging to the country, could hope to compete with them.

—The damage at the recent fire is estimated at seven lakhs.

—*Englishman*: We regret to have to report the death of Mr. David Joseph Ezra, one of the wealthiest and oldest inhabitants of Calcutta, a man much respected by every member of the Jewish community in India. Mr. Ezra was one of those men whose tact and ability in commerce were always crowned with great success, and the immense wealth which he has left behind him had been made since his arrival in India from Bagdad, his native place, some sixty-eight years ago, as a mere adventurer. He was many years ago, largely connected with the opium business between this city and China, which in those days was attened with in a handsome profit. Mr. Ezra died on Thursday morning at 8 o'clock, at the age of 84.

—It appears from a Government Resolution published this day, that there is no hope of the Rajah of Kolhapore being restored to sanity, and that the chief of Kagal has been appointed Regent, with a Council of three, consisting of the Dewan, Mr. Barve, the Chief Judge, and the Chief Revenue Officer, to assist him. The Regency will remain in force for such time as the Rajah *de jure* shall be incapable of acting. The administration will be carried on in his name, and in accordance with the State traditions.

—*Times of India*, Calcutta, 13: H. E. the Viceroy to-day laid the foundation-stone of a new lecture hall and observatory at the institution of Indian Association for the Cultivation of Science.

—A contemporary hears that the Roman Catholic chaplains fully mean to carry out their proposed agitation for an equalization of their pay with that of Protestant chaplains.

—It is not pleasant to know that suttee is practised within 60 miles of British territory. A correspondent who has been describing in a Calcutta paper a visit to Nepaul, says that suttee is openly practised in that country, and he mentions that on his journey back to India he saw a suttee procession leaving Chitlong for Pushpatinath. The leading figure of the group was "a wretched old woman of about sixty years of age," and the correspondent says the feelings which came over him that afternoon cannot well be described. He thinks that pressure would induce Nepaul to give up this hateful ceremony, which is now, it appears, not invariably practised.

—*Times of India*:—The cause of the recent conflagration is supposed to be the intensely heated condition of the machinery by friction. It is stated that this set fire to the cotton-pluff about the rollers and caused the flames to spread round with great rapidity over the cotton and thread, bobbins and other inflammable articles. It is stated that similar fires occur occasionally during working hours and are attributable to the same causes, with the exception of course that they are promptly extinguished when observed.

—*Maratha*: The *Times of India* draws attention to some of the worst features of the Hindu Holi holidays. In this city, Poona, the affair is still worse; for it is not only during the Shimga that obscene exhibitions of tamashas are held in the theatres, but almost through-

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out the year. Police Constables are often conspicuous by their presence at the performance, and thus, as it were, encourage such obscene exhibitions. That particular form of these Tamashas, known as *chhakkad* amongst the vulgar classes that generally support it, is so very objectionable, both as regards matter and manner of it, that an account of the same cannot be given in the columns of a public journal for fear of bringing the publication under the provisions of the Penal Code.

—The subjoined items are from the *Indian Witness*: "We would also urge upon all who can possibly make the attempt the plan of out-door meetings. In nearly all parts of India meetings can be held at this season in the still evenings under the open sky. They can be conducted as quietly as a regular church service on Sunday, and people who do not, and will not, enter a church will readily come to hear. Let the meetings be for *devotional purposes*, and let the theme of the preaching be *salvation*. If a missionary cannot assist let any dozen Christians, *always including ladies*, hold a prayer meeting and give exhortations as the Spirit may help them. The traditional bazaar preaching may have its place, but wherever it is possible a dozen or even a half dozen European Christians can wonderfully reinforce the preacher by gathering round him in a more quiet place and taking part in a regular religious service.

—Prohibition is to be strictly enforced in Madagascar. Under a new law, promulgated by the Queen, the manufacture and sale of liquor are forbidden under a penalty of "ten oxen and $10."

—It is feared by those who know the circumstances that, unless aid is given from outside, the free Christian Republic of Liberia, on the West Coast of Africa, will be destroyed by a combination of native tribes. A missionary who had lately returned from the coast gives very alarming information of the extent to which the mischief has already gone.

—The work of the Am. Evangelical Lutheran Mission is carried on in the Telegu conntry, with Guntur as the centre of the field. Three American and two Native missionaries have charge of the work, but forty-two "Village preachers" are reported, and these probably do the greater part of the village work. The total number of enrolled Christians is 6483, of whom 2025 are communicants. The number of adults baptized last year was 679.

Wednesday, March 15.

—The Messrs. Rothschilds have *not* purchased the Rajpootana Railway.

—*Bombay Gazette:* "To prevent a contraband trade in arms and spirits, to say nothing of salt and opium, personal luggage and cases of merchandise will necessarily be subjected to jealous scrutiny very much as before. It is not easy, we confess, to understand how the preventive service can be effected by a greatly reduced staff, simply because the number of articles which may possibly be smuggled is reduced, seeing that the number of boxes and packages requiring vigilance will be as numerous as ever. If the staff be weak, the heavy duty on arms and wines and spirits will certainly encourage the growth of a contraband trade. It is easy to effect a sweeping reduction in the amount of the receipts from the Custom House, but so long as any duties whatever are levied, it will not be easy in practice to materially reduce the strength of the department without once more opening the door to the bold smuggler."

—Same; Calcutta 14: It has been determined that the sittings of the Education Commission for the purpose of taking evidence shall be open to the public. The Commission will take evidence at the Town Hall on Wednesday next at 11 o'clock, and on such subsequent days as may hereafter be announced.

A Parlimentary paper of nearly thirty pages has been issued containing correspondence respecting the treatment of the Jews in Russia. The despatches are twenty-one in number, and range in date from May 16, 1881, to January 25, 1882. They come from Sir Edward Thornton, Mr. Wyndham, and Vice-Consul Law at St. Petersburg, Colouel Maude at Warsaw, Consul General Stanley at Odessa, Consul Wooldridge at Taganrog, and Vice Consul Wagstaff at Nicolaieff. Most of the reports to a certain extent extenuate the seriousness of the anti-Jewish riots. The loss of life and the outrages upon women which were circumstantially detailed in some of the accounts published are denied, but Colonel Maude states that in the Warsaw riots 100 Jews were subjected to personal violence and that perhaps ten or twelve died of their injuries.

—The Bishop of the diocese presided at Mr. Cook's first lecture in Madras.

—*Times of India*:—The Government stables—or to use a well known London term—mews, on the Esplanade were, perhaps, never put to a more useful or entertaining purpose then when the committee of the Gymkhana assembled there yesterday for show purposes, the best collection of horses and dogs that the Bombay public possesses. The large number of entries in the several classes showed how great an interest was taken in the exhibition by all sections of the community, both European and native. The show ground was admirably adapted to the purposes for which it was utilized, and if the committee had gone to the expense of improvising a place for the display of the ponies and dogs entered for competition they could not have produced a pleasanter or more convenient exhibition ground, either for the public who thronged the show during the afternoon, or for the animals brought together.

—*Church Standard*: Amongst authors who have held a high place in the regard, and may we not say the affection, of their readers, the late Mrs. Prosser, who was called to her rest last week was perhaps second to none. Gifted with a rare power of imagination, a genial and ever kindly heart, a full measure of practical common sense, and above all influenced by the deep reality of her Christian experience, her one aim was to consecrate her talent to God's service and to win her readers to walk in "the ways of pleasantness and the paths of peace." Her "Original Fables" are to our mind worthy in point of genius to be placed by the side of *Æsop's*, and in point of usefulness far above them; whilst as a tale writer in magazines, as well as in separate volumes, she excelled in the graphic delineation of life as it is,—the dark shades and the bright, but ever taking care mainly to exhibit in all their attractiveness the things that are "lovely and of good report." The vein of humour which was never missing ministered to the presentations of "the sunny side of the road," as realized by those who see their true "good" in "the light of God's countenance." As a consistent member of the Church of England her religious teaching was joyous, practical, and social, because it was truly and distinctly Evangelical and catholic.

—*Overland Mail*, Feb. 24: An interesting archæological discovery has been made at Cortona, near the site of the battle of Thrasymene. Some excavations made on the side of a hill have brought to light the remains of a large building of the Imperial age. The tesselated mosaic pavement, with ornaments in black, the coins, fragments of vases and marble with inscriptions, suggest that the building was a villa of the Republican times which had been rebuilt under the Empire. From a cinerary urn with Etruscan inscriptions it is thought that the site was originally that of an Etruscan tomb. The coins found included an uncial assis and money of the time of Maximin. A Roman burial-place, consisting of twenty-four tombs, in some of which skeletons were found, had evidently been examined by previous explorers. A lady's silver mirror, in perfect preservation, had, however, escaped their observation.

Thursday, March 16.

—*Bombay Gazette:* The Lahore paper prophesies that with Ayoub Khan at Teheran, and the Russians in the newly-acquired territory outflanking Merv, the Amir Abdul Rahman will come to India before the end of the year, not as a visitor, but as a fugitive. We should be sorry to pledge ourselves that the event will faslify this prediction. Ayoub Khan himself, in spite of the glamour cast over his name by his success at Maiwand, lost his hold upon the sympathies of his followers by his exactions and the high-handed severity shown in the execution of certain influential conspirators. But the excesses of Ayoub, which resulted so disastrously for him when the day of trial came, were trifling compared with those in which his cousin, Abdul Rahman, has so recklessly indulged. The execution of Mahomed Jan and other prominent leaders in the struggle against ourselves is sure to be bitterly resented by every Afghan. The intelligent correspondent whose letter from Afghanistan we published yesterday states that all the Sirdars who are now apparently loyal to the Amir would shake off the yoke if they found a favourable opportunity, and that along the whole road, from the Khojak pass to Herat, Ayoub is now spoken of with something approaching to veneration. He tells us that the Amir is guarded by a few faithful Jewish servants and friends who, though natives of Bokhara, dress like Afghans and affect the Afghan demeanour. It is pretty evident that the Amir's throne is resting on a quicksand, and may disappear more quickly than it was established.

—Same: Last evening the electric light was tried at the Crawford markets, and the experiment proved very successful. Three lamps were placed where the roads meet, and eight or nine were put up in the markets. The result was that a strong, pure, and soft light filled the building and was diffused over the road. The lights were on the Brush system

—The Khan of Lalpura, who has twice lately declined invitations from the Amir to go to Kabul, has just received a letter from the British Government commending him to the Amir and urging him to delay no longer his journey to Kabul. The Khan writes to say that he will start shortly, but fears for his safety if he goes.

—The marriage of one of the daughters of Meer Goolam Baba, Nawab of Surat, is to take place in about a week at Surat. A correspondent of the *Bombay Samachar* writes from Surat that the procession which carried the bride's dowry to the bridegroom's house is worthy of special mention. A number of elephants, horses, carriages, and palkees led the procession. After them came a number of female servants, all in snow-white clothes, each bearing in her hands a covered tray. About fifty youths followed with rose-water decanters of silver on silver salvers. Then came five hundred coolies, some with magnificent bedsteads with curtains, pillows, &c., complete; others with swings, benches, boxes, cupboards of various designs, sofas, chairs, tables, and, in short, all the paraphernalia of a modern house. These were followed by 75 females, each carrying a tray of sweetmeats. One hundred men with cooking-utensils brought up the rear. Some of these men carried on their heads basket-loads of lamps, wall-shades, chandeliers, &c.

—The *Liberty* of Lucknow tells us that certain idols belonging to a Hindu temple at Mohulla Guneshgung having been removed from their place, under municipal orders, the Hindu population of the locality resolved to fight out the case, and with this view set themselves to collect subscriptions. Out of several thousands of Hindus, however, the magnificent amount of eight annas was got together.

ASIA ONE ARCHIVE

Friday, March 17.

—The Str. *Gwalior* with English Mail left Aden for Bombay Thursday, 7 A. M.

—Deaths last week 525. By cholera 4.

—The *Hindoo Patriot* strongly condemns the remission of the salt duty, and says that for the sake of Lancashire India has sacrificed two and-a-half millions of revenue, "which did not press upon her poor people in the slightest degree whatever."

Selections.

REMINISCENCES OF MR. SPURGEON'S EARLY LIFE.

By Geo. Jno. Stevension, M. A.

When a man has reached what the world calls popularity, there is a natural desire awakened to know something of his personal history. It is a fact as true as it is remarkable, that Mr. Spurgeon has been popular—that is, a favorite with his audiences—from about the age of sixteen. There are on record a few instances in which young men at that early age have made a marked impression on the public mind from the pulpit.

The late Rev. William Jay, of Bath, was sent by Dr. Winter to preach in a country place as a supply. He was only a lad of sixteen, a stone mason's apprentice. He walked on Saturday to the place, was lodged with the deacon, who kept his carriage, and used it on Sunday. The poor lad was sent into the kitchen to take his supper and breakfast with the servants, and was allowed to walk to the chapel, the deacon in his chariot passing him on the way. After the service, the man of money condescended so much as to say to the young man of mind, "You may ride back in the carriage."

Rev. Richard Watson, Wesleyan minister, began his career as a preacher at the age of sixteen, and even at that early age the genius of the man was discovered by those around him.

In like manner Charles Haddon Spurgeon impressed his early audiences so deeply at the very beginning of his public life, that at the age of seventeen he was about the most popular pulpit orator in the county in which he resided.

He was earning his living as a tutor in a school at Cambridge, but having given his heart to God, he was constrained to be active in His service, so joined a lay preachers' association in that city, which had been under the direction of Rev. Robert Hall. Going out one evening in the summer of 1850 with another young member of that association to the village of Taversham, four miles away, young Spurgeon said to his companion, "I trust God will bless you in your labors," expecting that he was to preach. He replied, "Oh, dear, I never preached in my life! I never thought of doing such a thing. I was asked to walk with you, and I sincerely hope God will bless *you* in *your* preaching." "Nay," was Spurgeon's reply, "I never preached, and I don't know that I could do anything of the sort." They walked on together, and the only one who felt the burden was young Spurgeon.

When they arrived at the old thatched cottage (the writer has a photograph of it before him, sent by Mr. Spurgeon's publishers), and finding no one else there to speak of Jesus, he stood up and commenced the service. His text was, "Unto you, therefore, which believe, He is precious" (1 Peter 2, 7). One who heard the sermon says: "He read, prayed, and expounded the Word, being attired in a round jacket and broad, turn-down collar such as were then common. The sermon was impressive, and could it have been heard without seeing the boyish face of the preacher, one would have taken it to be the staid discourse of an experienced Christian."

There were thirteen villages round Cambridge to which he afterwards devoted all his evenings, preaching in cottages, chapels, or in the open air as circumstances required. After his first visit, his congregations were often doubled, and invitations to preach special sermons in villages at a distance rapidly increased.

An old-fashioned Baptist minister of eighty summers, with a head crowned with hair of snowy whiteness, invited the young man to preach his chapel anniversary sermons. Arriving on Saturday and meeting the octogenarian, he greeted him with, "How do you do? I've come to preach your anniversary sermons." Disappointed at the boyish face, he doggedly replied, "Ugh! I'm none the better for seeing you." Fearing they had made a mistake and that the service would be a failure, after lodging the stripling, the veteran went out among the villagers and said, "Tut, tut, a pretty kettle of fish; boys going up and down the country preaching before their mother's milk is well out of their mouths." The people came in carts, chaises, buggies, and on foot, and crowded the place as it had never been before. The old man was alarmed and disgusted at the prospect of certain failure, and before such a crowd, so he kept outside, or at the back of the chapel, or just within the door. The boy-preacher read for the lesson Proverbs 16, and on coming to "a hoary head is a crown of glory," said, by way of illustration, "Solomon, or no Solomon, it was not always so; there were tongues in some hoary heads which could not be civil even to the boy who came to preach for them; rudeness gave no glory." The old man heard it, and felt its sting. The sermon banished all thoughts of the exposition excepting in the old minister, who met the preacher on the pulpit stairs, and slapping him on the back, said, "You are the sauciest dog that ever barked in a pulpit," but was one of the foremost to express his wonder and delight at the gracious words they had heard.

At Waterbeach, Cambridgeshire, there was a village chapel made out of a barn. In 1852 the small church there worshiping urged young Spurgeon to accept the pastorate over them. He yielded, and at eighteen entered on the solemn duties, and to him they were such. For two years he continued his labors among them. They were so poor that their money gifts were not worth consideration. How he loved both the work and the people, may be learned from the following extract of a letter to his mother: "During all the time I have been at Waterbeach I have had a different house for my home every day. Fifty-two families have thus taken me in, and I have still six other invitations not yet accepted. Talk about the people not caring for me because they give me so little! I dare tell anybody under heaven it is false! They do all they can." One Sunday morning, one of the noted "characters" of the village, a man worth much money, went up to the pastor, and said, "Please accept this; you want a new hat," and he placed about $2 in his hands. On the following Sunday, the same person again addressed him, and placed 50 cents more in his hand. What is this for?" asked Mr. Spurgeon, surprised at a second offering. The man made this confession: "Last week the Lord told me to give you two and a half dollars, but I kept back the half dollar, and there it is." Think of that man's troubled conscience all the week! The villagers say their pastor bought a new hat with the money.

Preachers and preaching had occupied young Spurgeon's mind from childhood. His father was a Congregational minister, when he was born, in 1834. His grandfather, born in 1776, and ordained a pastor in 1806, had young Charles Spurgeon with him in his parsonage at Halstead, Essex, during his early years. He would sit for hours on a low stool in his grandfather's study looking at the portraits in the *Evangelical Magazine*, and at the stirring pictures in Fox's Book of Martyrs, and reading Pilgrim's Progress; whilst his loving grandfather was writing his sermons, his young mind was drinking in the spirit of the old Puritans, from which stock the Spurgeon family had descended.

—Spending the summer vacation of 1844 at his grandfather's (he was then ten years old), Rev. Richard Knill, a well-known missionary, stayed at the Halstead parsonage, having come to preach the missionary sermons. The boy had to read the Scriptures at family worship. He performed that duty when Mr. Knill was present, and the discerning missionary judiciously commended the boy for his success. He did more; he believed that the boy was destined for a higher mission; so taking him alone into the garden, in a secluded arbor, with his arms around the dear boy's neck, he commended him to God and the guidance of His holy Spirit. Before he left that parsonage, in the presence of the family, he took the boy on his knee and said, "I do not know how it is, but I feel a solemn presentiment that this child will preach the Gospel to thousands, and God will bless him to many souls. So sure am I of this, that when my little man preaches in Rowland Hill's chapel, as he will do one day, I should like him to promise me that he will give out the hymn commencing,—

'God moves in a mysterious way
His wonders to perform.'"

and he was then asked to learn the whole hymn. To both questions an affirmative answer was given. The prophecy of Mr. Knill was literally fulfilled. Some fifteen years afterwards, Mr. Spurgeon did preach in Survey Chapel, and he gave out and had sung Cowper's hymn as he had promised. Further, when Mr. Spurgeon first preached in Rowland Hill's own chapel at Wootton-under-Edge, he had the hymn sung there also. Concerning that prophecy, Mr. Spurgeon once said, "Did the words of Mr. Knill help to bring about their own fulfillment? I think so. I believed them, and looked forward to the time when I should preach the Word. I felt that no unconverted person might dare to enter the ministry; that made me more intent on seeking salvation. Soon after I tasted the Saviour's love, I began to speak of His redemption."

As an encouragement to boys to imitate young Spurgeon in taking part in family worship, let me add the following extract from a letter sent by Grandfather Spurgeon to the present writer: "Good Mr. Knill, laying his venerable hands on the child's head, said 'I have heard old ministers and young ones read well, but never did I hear a little boy read so correctly before.'" What one boy has done, others may do; therefore let them try.—*Zion's Herald*).

London, Dec. 12, 1881.

THE POWER OF THE GOSPEL.

Among the hills of Northern New England were two infidel neighbours. One of these heard the Gospel message, was impressed therewith, and enabled to bow in heart to the visitations of that grace which hath appeared unto all men, and which bringeth salvation to those who are guided by it. This grace, the apostle says, teaches us, among other duties, to live *righteously*; and the convicted sinner felt that he had wronged his neighbour. No doubt his pride rebelled against making the acknowledgment of his fault; but the terrors of the Lord for disobedience are a fearful burden to an aroused conscience—as the Scriptures show, "A wounded spirit, who can bear?" So he visited his infidel neighbour and informed him of the change that had taken place in his feelings as to religion. The other replied that he had heard it, and was surprised, because he had thought him about as sensible a man as there was in town.

"Well," said the Christian, "I have a duty to do to you, and I want you to stop talking and hear me. I haven't slept much for two nights for thinking of it. I have four sheep in my flock that belong to you. They came

into my field six years ago; and I knew that they had your mark, on them, but I took them and marked them with my mark, and you inquired all around and could not hear anything of them. But they are in my field, with the increase of them; and now I want to settle this matter. I have lain awake nights and groaned over it, and I am come to get rid of it. And now I am at your option. I will do just what you say. If it is a few years in prison I will suffer that. If it is money or property you want, say the word. I have a good farm and money at interest, and you can have all you ask. I want to settle this matter and get rid of it."

The infidel was amazed. He began to tremble.

"If you have got those sheep you are welcome to them. I don't want anything of you if you will only go away; a man that will come to me as you have—something must have got hold of you that I don't understand. You may have the sheep if you will only go away."

"No," said the Christian, "I must settle this matter and pay for the sheep; I shall not be satisfied without. And you must tell me how much."

"Well," said the sceptic, "if you must pay me, you may give me what the sheep were worth when they got into your field, and pay me six per cent. on the amount, and go off and let me alone."

The man counted out the value of the sheep and the interest on the amount, and laid it down, and then doubled the dose, and laid as much more down beside it, and went his way, leaving a load on his neighbour's heart almost as heavy as that which he himself had borne.

One result which followed from this honest confession and restitution was the conviction forced on the mind of the man who had lost the sheep that "there was something real in the power of religion."

"UNDER CONVICTION."

The words which we place at the head of this column are often employed to express that state of mind which precedes conversion—that sense of sinfulness, of guilt, and of spiritual need which precedes the apprehension by faith of the mercy of God as manifested in Christ the Saviour. Every minister of the Gospel who, as a spiritual adviser, observes closely the processes and phenomena of religious experience, has come to regard this state of mind as the most critical in individual history, as exceedingly sensitive to external influences, as answerable to the most obvious laws of man's moral nature, and as suspending the most momentous issues upon the operation of the most delicate forces. Yet, strange to say, it is seldom the subject of careful analysis or of close study for the purpose of ascertaining how far it may be brought under the guidance of directing efforts or by what means it may be most effectually controlled. It is often practically remanded to the sphere of unexplained phenomena, or treated as only the result of a direct influence of the Holy Spirit, exerted possibly in answer to prayer but not in dependence upon human efforts. A close analysis will suggested thoughts of practical value to the religious instructor and to every one who engages in the work of winning souls.

This phrase "under conviction," in that deep meaning which accompanies even its most superficial use, implies something more than a subjective condition or mental process; the man "under conviction" is not simply *convinced*, as by his own reasoning or by the argument of another leading his thoughts and intellectual perceptions forward by a logical process to a conclusion; but he also feels that judgment is pronounced against him by an authority which he cannot gainsay. He realizes that he is under condemnation. It may indeed be self-condemnation; but conscience reproves by a standard which he has not himself created. He feels that he is under law; and the law is enforced by his own moral intuitions. The command of the Supreme is heard ringing through the universe: if he takes the wings of the morning and flies to the uttermost parts of the earth, there God is; everywhere he hears the mandate of righteousness, of goodness, and he cannot escape it. If his heart condemns him, he knows that there is a Greater than his heart who knoweth all things; that greater One—the infinite in knowledge and goodness—condemns him. In short he is *under conviction*; he stands at the bar of his own conscience condemned by the voice of God.

In this view of conviction we see how dependent is one's sense of law, of Divine authority and condemnation, upon an honest dealing with one's self. He who turns away from the voice of conscience ceases to hear the voice of God; he who refuses to look upon his moral condition fails to see himself in contrast with the Divine standard of righteousness. When their ears are dull of hearing and their eyes are closed, men do not understand with their hearts nor are they converted and healed. Every one who has carefully sought his own spiritual improvement has learned how easily he may bring himself under a sense of Divine authority by the entire surrender of his will and by the full, sincere confession to himself of his sin, at points where he had before easily evaded the reproof of his conscience. There are many instances of successful resistance of the sense of duty toward God by simply putting aside the question of personal guilt, until the heart, moved, by some sudden exposure or persuasion, to a confession of sin, is filled with the sense of law, of Divine authority and condemnation, coming in upon the soul like a flood. David could easily resist God so long as he could beguile himself into indifference to, or apology for, his crime; but when he was startled by raproof of the Prophet out of self-resistance into a confession of his guilt, he immediately felt the greatness of his sin as measured by the law of God. "Against Thee and Thee only have I sinned and done this evil in Thy sight" was his confession; the Greater than his heart now condemned him. Many an instance of sudden change from indifference respecting religious duty to an overwhelming sense of condemnation and an earnest struggle for salvation, may be explained in the same way. Men dismiss God from their thoughts simply because they prefer to and can, and in the same way they dispose, for the time being, of all questions respecting their spiritual welfare and their religious obligations, until under some unusual influence they are induced to confess, perhaps only to themselves, their guilt and their need, when immediately and to their own surprise often, they are distressed by a sense of their guilt in the sight of God—*convicted*—condemned by the Greater than their hearts.

Thus too, whole communities are often moved by some influence that disposes many minds alike to personal self-examination and to confession of sin. And sudden sweeping revivals are often the result of apparently small causes. We attribute such results to the influence of the Holy Spirit, and well we may, for the Spirit's power is always most manifest in the experience of yielding and penitent hearts.

In this same view we see why the weakest agencies and smallest causes are often apparently most effective. The long course of faithful instruction which strengthens the foundations of belief, and the earnest labor in connection with the regular means of religious culture, often seem to count for nothing while the simplest presentation of familiar truth avails to awaken the people. But this only proves that in the midst of all our efforts we should not forget the importance of those which aim chiefly to persuade men to act in harmony with their present knowledge of duty and which appeal directly to their sense of their own need. The evangelist is often successful simply because he supplements the preacher's abler efforts by these simpler and more direct methods, and frequently he is needed only because the preacher fails to be his own evangelist.

(*N. Chr. Advocate.*)

SOME FAILURES.

By G. D. WATSON, D.D.

It is a sad fact that many who enter into the experience of heart-cleansing, after going on rejoicingly for a season, get lukewarm and spiritually inert, and do not become *established* in the interior habits of holiness. A brother said he had years ago entered into the promised land of holiness, but he had been captured in the land. After the death of Joshua and his cotemporaries, the people were led into bondage right in their own promised land. This is too often the case with those who enter full salvation. The deep peace and joyous liberty that ensues upon finding heart-purity is apt to superinduce a laxity of self-denial and a love of spiritual ease which is ruinous to deep and continued holiness. I have heard some professors of holiness speak lightly of fasting, of cross-bearing, of self-denial; as if perfect love was only a holiday song and freedom from holy battle and earnest toil.

Remember, O soul, that, if you want to continue in holiness, you are to aim at following your Lord in all His mind and spirit; remember that as the baptism upon Jesus in Jordan introduced Him to His lifework, so the baptism of perfect love upon thee puts thee into intimate companionship with thy Master, in which thou art to walk with him a life of love, it is true, but yet a love that is marked with deepest humility, long-suffering, cross-bearing, self-abnegation and the utter death of self.

There are a few who form too rigid notions of piety, who carry self-denial into a gloomy asceticism; but when the soul is thoroughly sifted, it will be found that extreme asceticism is in reality a disguised form of self. There are not many, but a few professing holiness, to whom nothing on earth would be so great a crucifixion as for them to consent to be sweet and loving to their fellows. Their greatest cross would be in giving up their self-imposed cross. But while some fail to live a life of pure love through self-imposed burdons, the great majority who fail to get all the land in possession do so through love of ease. Testimony languishes, long and earnest pleading at the mercy-seat is neglected, frequent heart-searching and keeping all devotod to God is overlooked, the reading of holy literature is gradually slighted, fasting and abstinence is ignored, soul-sluggishness is indulged, and the soul that erst was shouting over the falling walls of Jericho is now a feeble captive, paying tribute to the enemies in the land

It is next to an impossibility to arouse a dull, sluggish, lazy, easy-going professor of holiness. Some holiness people fail because, having fallen into sin, they get discouraged, and Satan gets them in Doubting Castle; others fail because they adopt a new

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and erroneous theology; others fail by being switched off into fanaticism; but more fail through spiritual sloth than anything else.

O soul! the years are creeping over thy brow; thou wilt soon plunge into the fathomless ages of eternity; thou hast no time to lean on past experiences; be ever arousing thyself and ever arousing thy drowsy neighbor; make it a study how thou canst be little and lowly and patient and loving. If others who are greater and brighter than thou shalt loiter, be thou up and on with Jesus; be industriously holy, as a celestial miser laying up treasures in heaven. We must neglect no item of holy living; economy in the pennies of holiness will make us millionaries in grace.—(*Adv. of Holiness*).

WHAT TO HOLD ON BY.

An infidel passing through the shadows that hang around the close of life, and finding himself adrift amid the dark surges of doubt and uncertainty, without anchorage or harbour in view, was urged by his sceptical friends to "hold on." He answered, "I have no objection to holding on, but will you tell me what to hold on by?"

Here is a question which men will do well to consider before they reach the closing scene. If they are to hold on, what are they to hold on by? Where is their trust? Where is their confidence? What certainty have they as they go down into the shadows? Surely a man who comes to his dying hour needs something better than infidelity can give him; he needs the guiding hand of Him who is the resurrection and the life, who has conquered death and triumphed over the grave, and who is able to bring us safely home at last. He needs that hope which is "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."—*Word and Work.*

Miscellany.

—Report of the Am. Methodist Mission in N. India.

The Centennial School, Lucknow; Rev. B. H. Badley.

Year by year this institution is growing in importance and in helpful influence. It is intended chiefly for Native Christian boys and especial attention is given to religious instruction, but as we have had urgent applications from others wishing to attend we have not confined it to the one class. All the boarders are Christians. The number at present in attendance is 118, of whom 60 are Christians, 44 Hindoos and 14 Mahomedans. The highest class consists of 23 young men, who besides their ordinary studies read the Bible (in English) an hour each day. Lower classes are taught in Barth's "Bible Stories," the Catechisms, &c.

Gonda; Rev. S. Knowles.

We have met with much encouragement, both from the respectful and attentive bearing of the people, and from the unusual number of *inquirers* who have come to learn more of this wonderful *avatár* who gave his life a ransom for sinners. One man, a young Brahman, was standing in a crowd of impressed listeners, in the Bahraich bázár, himself wrapt in deep attention, listening to a comparison between the last, or tenth *avatár* of Hinduism and Jesus Christ. The preacher laid special emphasis on the fact that the true "desire of all nations," the only *pure* Incarnation which had come into the world, *had already appeared*; but unlike the last avatár of the Hindus, He appeared "*not to destroy* men's lives," but to *save* them, for "this is a faithful saying, that Christ Jesus came into the world *to save sinners*." This young man became very angry for a time, but the truth he heard was "as a nail fastened in a sure place;" and he came to our preacher and said that "*the avatár* who came to *save*, and not to *destroy* him, was the Saviour he wanted." A few weeks afterwards he was baptized and received on probation.

A young Madrasi servant heard our preaching in the Gonda bázár. He went home to his master, told him what he had heard, and asked for spiritual instruction. His master kindly sent him to us, and we found him thoroughly convinced of the truth that Christ was the only one that could "*save*" him, and fully determined to throw in his lot among us. We had the pleasure, a few weeks after this, to baptize and receive him into the Church on probation. He is now with his master in Lucknow.

A middle aged Brahman, with handsome face, and fine flowing beard, heard our bázár preaching in Colonelgunge. He became a very eaanest seeker after the truth. Many were his doubts and fears, which only those who understand something of native thought and feelings and habits can fully aypreciate; yet he overcame them all, and six months after his first coming to us we administered to him the holy rite of baptism. It is very difficult to get a Brahman faqir after the wandering life he generally leads to do work and is employed as a peon.

A Brahman compounder in the Nawábgunge hospital, came one evening into the bázár to oppose the preacher and stop the preaching. A padri was telling the story of a king-tyrant who commended a poor smith to make a long chain, and when the wretched man had completed it, the tyrant ordered his servants to bind him hand and foot and cast him into a furnace. The story was explained to mean that the tyrant was Satan; that he tempted men to sin; each sin a man willingly committed became a link in the chain which, if a man did not repent, would bind him hand and foot at last in helpless destruction. This simple story made such a deep impression upon the mind of Ratn Nàth that he relinquished all intention of trying to annoy the preacher, and to draw the attention of the people away from the discourse. He came to us and confessed his fault, and said he feared that he, too, was bound in the chain of his sins. We pointed him to Christ who "came into the world" to break "the power of cancelled sin," and to set "the prisoner free." He has since been an earnest inquirer after more truth and will soon be baptized.

Cawnpore; Rev. G. H. McGrew.

In February last I was relieved of the care of the English congregation which took up so much of my time last year. Since then my efforts have been cencentrated on the Native work. Our regular working force has been strengthened by the addition of Munshi Gulzári Lál, one of last year's graduates from the Theological School. Work has been carried on in the same lines as were followed last year. Going two by two, we have preached four nights in the week at different places in the bàzárs. There has been less controversy and more inquiry than was noticed last year. The tracts published by the North India Tract Society specifically for this purpose, have been distributed in large numbers, and have been a most valuable help. Their strictly devotional and evangelical character has made them much sought after; and they have tended directly and powerfully to stimulate enquiry and to awaken the conscience.

Memorial School; Rev. F. L. Neeld.

I trust that the Lord may raise up from among these young men preachers, teachers, exhorters and evangelists. We cannot long expect Missionaries from America to the English-speaking people of India. We need to give them a very best possible preparation for the work. The school must be permeated with the evangelical spirit. We need to concentrate the forces sent from America on the strategic points, in order to have the work effective when we are unable longer to send help from home.

Eastern Kumaon; Rev. R. Gray. M. D.

The most fruitful means for their growth has been the meeting on Sunday evening, which is our general class-meeting. It has been conducted on old principles something in the line John Wesley followed as stated in a number of the *New York Christian Advocate*. "John Wesley used the Bible in the first class meetings, explaining it to those who knew but little of it. The late Dr. Durbin, when a pastor in Philadelphia, took special pains to have his classes group their experiences around some scriptural truth, very much in Wesley's way." This is just what has been done in Pithoragarh this year, and the benefit has been so marked that *we* confidently recommend it to every one. It requires a company of very mature Christians to hold a profitable religious conversation among themselves, and even they do not always succeed, judging by the printed reports we sometimes see. The epistles of John, if carefully studied and applied in a class meeting, will surely develop new and fresh Christian life.

Rohilchund District; Rev. E. W. Parker, Pr. Elder.

By the last census this province contains a population of 5,109,569 souls. Our Mission work in the province has been during the past year divided into thirteen separate circuits or appointments, for the work of each of which one man is made responsible. Four of these circuits have been in charge of missionaries, eight in charge of Native Ministers, and one in charge of a Eurasian lay-preacher. These appointments are most of them again devided into sub-circuits over which a Native preacher of less experience is placed, so that there are fifty-eight places occupied as centres in Rohil khund where Native preachers reside and where work is carried on. There are connected with the work of these circuits and subcircuits ninety-four regularly appointed Native preachers and made Christian teachers of various grades, from the ordained minister to the primary school teacher, giving their entire time to this work the wives of the Missionaries, and three single lady missionaries with eight European or Eurasian assistants and eighty-six Native Christian female teachers and Bible-readers carry on the work among the women and girls. There are Native Christians living in 312 villages or towns, making a Christian community of about 4,500 souls, 2,630 of whom are communicants. There are 160 day-schools in the District with 4,453 pupils in regular attendance, 1,148 of whom are Christians, and 3,305 non-christians. Among the schools two are orphanages and one only is a High-school. We also have a Theological school and Normal school combine for training helpers for each department of the work. There are in the District 174 Sunday-schools with 7,690 pupils, of whom 2,126, are Christians and 5,564 non-christians.

—*Zions' Herald*:

The man who treats God's Word with contemptuous neglect, and then objects to it as a book of no power over the human conscience, resembles one who, after closing all the blinds of his house and retiring to an inner room, complains that the sun does not shine. The Bible appeals to a man's understanding regarding him, not as an automaton to be mechanically moved, but as a rational creature to be persuaded by reasons addressed to his mind, his conscience, his affections, his will. Hence it must be studied before its effects are felt. And when it is studied with fidelity and candor, it demonstrates its divinity by the tumult it awakens in the conscience. It causes its student to feel as did Bishop Boone's Chinese teacher who, while assisting him to translate the Scriptures, rushed into his study one day ex-

claiming, "Whoever made that book, made me; it knows all that is in my heart. It tells me what no one else except God can know about me. Whoever made me, wrote that Book!" In this case the Bible proved itself "quick and powerful," as it will also do in all who will thoughtfully read it. Does the reader doubt? Let him read the New Testament through with a desire to find the living Christ in its truths, and before he finishes his task, his doubts will vanish into thin air. He will say of it, "Surely, this is God's Word!"

TELEGRAPHIC NEWS.

Natal, March 9: The Boers, with a native contingent and three guns, have twice attacked the Chief Montsima, who has repulsed them on both occasions with heavy loss.

London, 10*th*: The House of Commons last evening agreed to Mr. Gladstone's resolution condemning the House of Lords' committee of inquiry into the working of the Land Act by 303 votes against 235.—The extreme Home Rule members voted with the minority.—Maclean, for his late attempt upon the life of Her Majesty the Queen, has been committed for trial charged with high treason.—Advices from the Gold Coast state that the Gamins have attacked an Ashantee village near Coomassie, and that war there is considered imminent.—Sir Charles Wyville Thomson, LL.D., F.R.S. dead.

Vienna, 10*th*: Latest advices from the scene of the disturbances in Herzagovina state that the insurgents continue to lose ground.

St. Petersburg, 10*th*: General Skobeleff had an audience with the Czar to-day, at which the latter expressed his displeasure at the General's recent speeches, and said they had been the cause of Russia being derided, hooted, and isolated.

Paris, 11*th*: The *Temps*, in its issue of to-day, states that the French Comptroller-General in Egypt has resigned.

Durban, 11*th*: The Lieutenant-Governor of Natal has dissolved the Legislative Council, in order to allow the people to decide whether Lord Kimberley's offer of self-government should be accepted.

Cairo, 12*th*: M. Brediff temporarily succeeds M. Blignieres as the French Controller-General in Egypt.—Arabi Bey and six military leaders have been promoted to the rank of Pacha. Wholesale promotions are taking place in the Egyptian army.

Athens, 12*th*: The Greek Ministry have resigned in consequence of the result of the elections.

Tunis, 12*th*: The Italian Consul here has protested energetically against the insecurity of life and property in Tunis, for which he states the Italian Government will hold the Bey responsible.

London, 13*th*: The Naval Estimates amount to £10,500,000, showing a decrease of £221,000 compared with last year.—Two additional Junior Lords of the Admiralty have been appointed,—Rear-Admiral Brandreth, for naval construction, and Mr. George Rendle, for armament.—Advices from Natal state that the Orange Free State Volksraad have adopted a resolution forbidding President Brand to accept the cross of St. Michael and St. George, conferred upon him by the British Government.

14*th*: Advices from Central America state that an earthquake, causing great destruction and loss of life, has occurred in Costa Rica, destroying four towns. At the town of Alajuela alone several thousand people perished.—In the House of Commons last night the Right Hon'ble Hugh E. Childers (Secretary of State for War), in moving the Army Estimates, said that although there was still a considerable number of youngsters amongst the recruits, their character, physique, and intelligence were improving. The results of the improved position of the non-commissioned officers, the Right Honourable gentleman said, were very satisfactory. The Army Reserve now numbered 35,121 men. The scheme for the reorganisation of Cavalry would, he said, be postponed until next year. The Artillery reorganisation scheme divides the home Artillery into eleven fixed depots at or near the coast. The field and garrison batteries will be divided into groups. The Militia Artillery becomes Royal Artillery, and will be the junior brigade of the Artillery district.—A debate took place in the House of Lords last evening relating to the charter granted to the Borneo Company. Earl Granville defended the policy of the Government, which His Lordship said was in accordance with precedents and advantageous to the British interests.—The Queen has sent a letter to Sir Vernon Harcourt, in which Her Majesty says how deeply she is touched at the enthusiastic outburst of loyalty, affection, and devotion called forth by her recent escape from assassination. Her Majesty expresses her warmest and heartiest thanks to the highest and humblest of her subjects, and concludes her letter with the assurance that she will continue her unceasing efforts to uphold the honour and glory of her dear country and the prosperity and happiness of her people.—Her Majesty the Queen has arrived at Cherbourg, *en route* to Mentone.—The Russo-Persian Treaty, signed on the 21st of December last, gives the delimitation of new Russian frontier as follows:—After following the river Attrek to Chat, the line of frontier proceeds to Khojek Kala on the river Sumbar, giving Kari Kala to Russia; thence along hills passing seven miles south of Askabad to Babadormpz, situated about 20 miles east of Gavers. The treaty stipulates that Persia shall evacuate he district of Germab Kilkillib, Russia on her part engaging not to erect forts therein. Both parties mutually agree to prevent the sale of arms to the Turkomas.—The treaty is to be ratified within four months.

Portsmouth, 14*th*: The Crocodile left here for Bombay to-day.

Athens, 14*th*: A new Ministry has been formed under the presidency of M. Tricoupis.

Cairo, 14*th*: M. Brediff, the new French Comptroller-General, will act under the direction of the French Consul-General in Egypt.

London, 15*th*: There is a movement among the Radical members to obtain a mitigation of the alleged harsh treatment of the Irish suspects.

16*th*: In the House of Commons last night, Mr. William Findlater, member for Monaghan, introduced a Bill for amending the Land Act.—After a protracted discussion, the House agreed to a Ministerial motion for the adjournment of the debate, Mr. Forster admitting that a revision will be necessary if the block in the courts continues.—Later advices from Costa Rica state that the first accounts of the earthquake were greatly exaggerated.—The report of the Committee of Inquiry into the British Cavalry organisation has been issued.—It recommends the brigading of cavalry in regiments of three, without increasing the aggregate number. It also recommends the discontinuance of exemption from Indian service of certain regiments, and suggests lowering by one inch the maximum height of the heavy dragoons.—The report strongly urges the retention of the exsiting regimental nomenclatures.

PASSENGERS SAILED.

Per P and O Str *Malwa*, 10, Additional:

For Malta—Mr Levi.
For Venice—Rev T Craven, Mrs Craven and 4 children, Miss Woodside, Mr McLaughlin, and Mr Buckland.
For London—Mrs Alexander, Mr Alexander, Jr.
For Brindisi—Mr H Roberts, D Cruickshank, and Mr A W Fanshawe.
For Trieste—Mr J Anderson.
For Aden—Rev J Henderson, Lieut Col H A and Mrs Harcourt, and Mr J M Bello.

Per P and O Str *Rosetta*, 17:

For London—Mrs Miller and child, Mrs Comber, 2 infants and European nurse, Mrs Bunny, A gentleman, Mrs Beaumont and 2 children, Mrs Russell, 2 children and European maid, Mr and Mrs G Gardiner and 4 children, Mr and Mrs MacAndrew and 1 child, Major A N Sandilands, Mr Herbert Strong, Mr S J Simpson, Mrs Macouochie and two infants. Mr J N Hamilton, Mr J L Watson, Mrs Jones and child, Mr F H Hebbert, Mr Lewis Cosserat, Mr Ardeshir Cowasjee Settna, Mrs Russell, Mr and Mrs A Drakeford, Mr S H Bryan, Mrs Farrer, Mr and Mrs Higgins, Capt and Mrs Arnot, Genl Bunny, Col Turton, Mrs Turton 2 infants and ayah, Mr G H Wilson, Capt J N Walker, Master Ferguson and European servant, Rev J C McGreen, Mr G Spencer, Mr Mettelstrass, and Mrs Todd, child and 2 infants.
For Brindisi—Mr T Chichelle Plowden, Dr and Mrs Pilcher, Col P D Henderson, Mr J N Forbes, Mr H D Robinson, Col and Mrs Jenkins and European maid, Brigade-Surgeon W P and Mrs Partridge, and Lieut Co C W Campbell.
For Venice—Mr G Lyall, Miss Lyall, General Light, Mr and Mrs A V D Best, child and European nurse, and Mr T Slade.
For Malta—Mr Walter Lang, Mr Landale, Mr W'L Thomas, Mr T Thomas, Col Eden, Mr R G Palmer, Major J F Dowden, and Major Carrington.
For Suez—Rev J C Hoare, and Mr H Lana.

PASSENGERS ARRIVED.

Per Str *Hispania*, from Liverpool:

Mr Rodgers, Mr Stewart, Mr Bean, Mr Currie, Mr J B Franks, Mr Jardine, Dr and Mrs H M Clark, Surg Major Mckenzie, Captain Bennett, Mrs Nood infant and ayah, Mr McDowale, Mrs Holmes, Miss H Holmes, and Master Holmes.

Per P and O Str *Bokhara*, 14:

From London—Mrs R S Bruere, Mr J Field, Mr C Holloway, Mr C Illman, Mr W Morris, Mr T Windsor, Dr Routledge, Mrs Cooke, Mr W T Lister, Mr Seagreave, Mr T Wynn, Mr R Manson, Mr Tomser, Mrs Todd, Mrs M Morris, infant and maid, and Mr E Rasch.
From Brindisi—Major and Mrs Logan, Capt F Howard, Mr H B Spooner, Mr F Baker, and Mr D M Kellar.
From Venice—Mr D Fitzpatrick and two Misses Fitzpatrick, Mr Mrs and Miss Birwood and infant.
From Suez—Mr F Campbell and Mons Dejoux.

Domestic Occurrence.

BIRTH.

SETTERFIELD—March 13th Bombay, the wife of Sub Conductor Setterfield S Govt Coal Depot Arthur Bunder of a son.

MARRIAGE.

SWINNERTON—HASLEWOOD—On the 10th inst, at the Methodist Episcopal Church, Popham's Broadway, Madras, by the Rev J Blackstock, Mr Charles Swinnerton, Army Scripture Reader, Kamptee, to Miss Evaline, second daughter of Mr Samuel Haslewood Madras.

DEATHS.

DAVEY—February 16th, at Nice, Mrs Charlotte Davey, widow of the late Surg Major William Davey, Indian Medical Department.
TURNER—March 7th, at Deesa, Francis Turner, Esq, Cantonment Magistrate, aged 46 years.
CRAWFORD—March 14th, at 12, Khetwady-road, the wife of Mr Robert Crawford, of Vingorla.

"BOMBAY GUARDIAN."

Subscriptions received from 11*th to* 18*th March* 1882.

J. J. Whittle, 11th March 1882, Re. 1; W. A. Blunt, 1st April 1882, Re. 1; R. C. Wrongton, 6th October 1882, Rs. 7-10; Rev. W. J. Gladwin, 4th March 1883, Rs. 6; Rev. J. H. Hacker, 31st March 1883, Rs. 7-10; Major Latham, R. E, 31st March 1882, Rs. 2-7; Wm. Carroll, 31st May 1882, Rs. 2-2; Rev. W. B. Keer, 22nd April 1883, Rs. 10-14; Miss Margarett Wintz, (Postage only) 26th November 1882, Rs. 4-14; V. B. Kalokhi, 21st January 1882, Rs. 2-2; D. Anantan, 31st December 1882, Rs. 7-10; Dr. W. P. Partridge, 1st April 1883, Rs. 11-1.

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s. s. "Britannia"	*R. Hutchison.*	*3500.*	*700.*	„	30th May „

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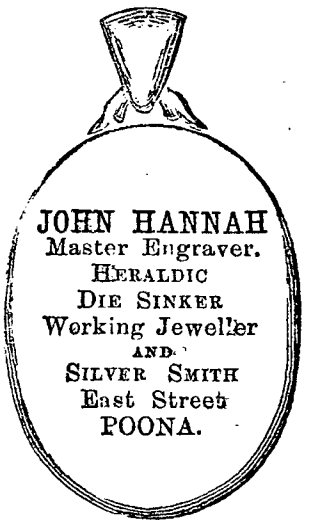

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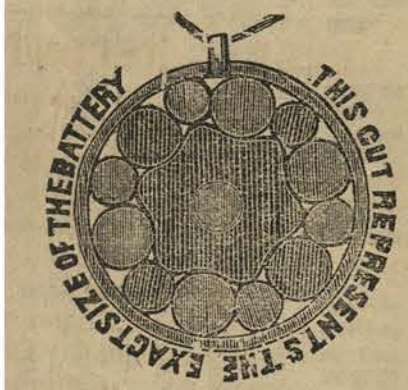

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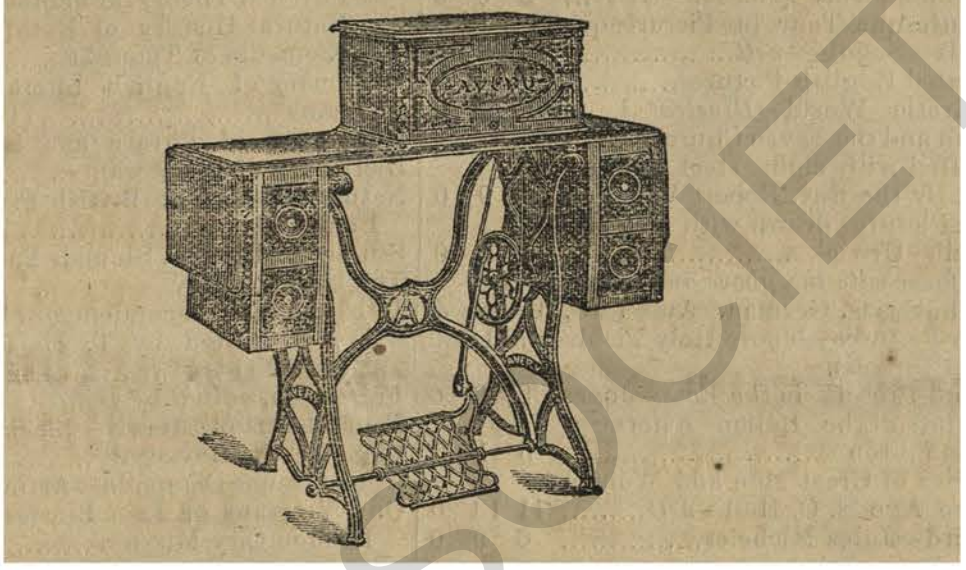

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